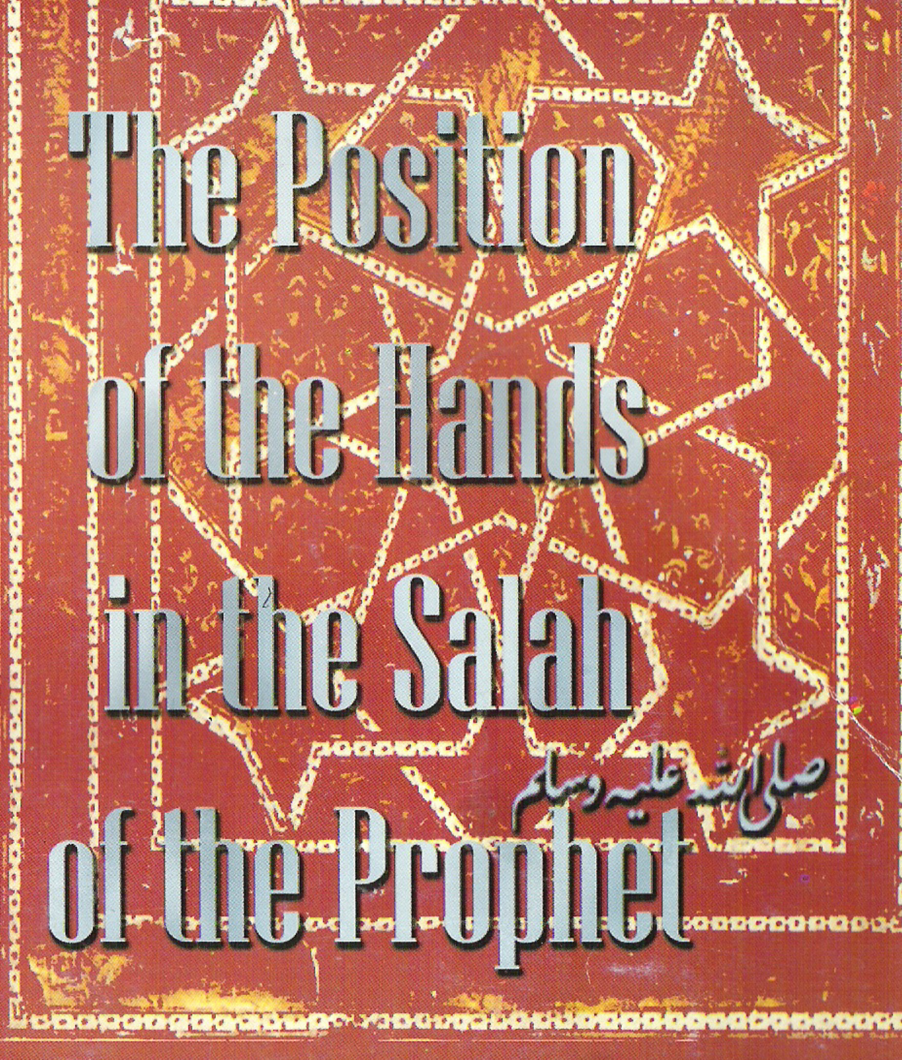


# The Position of the Hands in the Salah of the Prophet صلى الله عليه وسلم

Shaikh Badee' ud-Deen Shah
ar-Raashidee as-Sindhee
(d. 1416H)

# The Position of the Hands in The Salaah of the Prophet ﷺ

By Shaikh Badee'ud-Deen
as-Sindhee ar-Raashidee

Introduction by
Shaikh Zubair Alee Zai

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## Introduction

by Zubair Alee Zai

We begin with the name of Allaah who is the Most Merciful, the Bestower of Mercy. To proceed:

Sahl ibn Sa'd, may Allaah be pleased with him, reported, *"The people were ordered to place their right hand upon their left forearm."* (Saheeh al-Bukhaaree, 1/102)

We can understand from this *hadeeth* that one should fold ones hands whilst in *Salaah*. Of course if the left hand were to be placed upon the left forearm as stated above then naturally, the hands would rest on the chest.

The forearm here means from the finger region of the hand right up to the elbow. In another *hadeeth* it is reported that, *"He ( ﷺ ) placed his right hand upon his left hand, wrist and forearm."* (Sunan Nasaa'i with the footnotes of Allaamah Sindhee (1/141), Abu Dawood (1/112), Ibn Khuzaimah (1/243, 480) and Ibn Hibbaan (p.485) have all authenticated this narration).

The understanding of the above narrations is further reinforced by the *hadeeth*, *"He used to place his hand upon his chest ..."* to the end of the narration. (*Musnad Ahmad* (5/226) with this wording also *At-Tahqeeq* of Ibn Hibbaan al-Jawzee (1/283) and(1/338) in manuscript form).

This matter is further reported in many narrations which my respected teacher, Shaikh Muhammad Badee'ud-Deen Shah Ar-Raashidee ( رحمه الله ) has collated and analysed in this treatise.

Generally, according to the scholars of *hadeeth*, the narrations which are put forth by the Deobandi's, Bareilwi's and other branches of the Hanafi's, according to the scholars of *Hadeeth* are all weak and rejected. One such narration possibly the one which is most frequently used, is of a report in Sunan Abee Dawood (p. 756). This narration includes 'Abdur-Rahmaan ibn Ishaaq al-Koofee, who is unanimously known amongst the scholars to be weak.



One may refer to classical Hanafi texts such as *Nasbur-Rayah* of Zailee (1/314), *Al-Banaaya Fee Sharh Hidaayah* (2/208) and others. In actual fact, it is mentioned in the notes to the book *Hidaayah al-Awlayn,* (no. 17, 1/103) that this narration is, "... weak by consensus."

Further, it should be known that the Deobandis have tampered with *Musannaf Ibn Abee Shaybah,* by adding the words, "... below the navel," whereas the actual manuscript and various prints of *Musannaf Ibn Abee Shaybah* are free from any such addition.

Then a strange twist to this matter is the saying of the Hanafees that, "Men should place their hands below the navel and that women should place theirs upon there chest." *Subhaanallaah!* There is no proof for this statement from any *hadeeth* - either authentic or weak - and nor is there any consensus upon such a distinction. In spite of this, all Hanafees are agreed upon this matter and practice it in their prayers.

Whilst reading the Shaikhul-Arab wal-Ajam's (the Shaikh of Arabs and non-Arabs) treatise, the reader is to take careful note of the fact that, in this book, the Shaikh has laid down a challenge that the Hanafees, Deobandis and Bareilwis have yet to answer.

May Allaah make this treatise a means of guidance and *Sadaqah Jaariyyah.*

Haafidh Zubair Alee
22/9/1999

## The Text

We say the prayer is the principal way to worship Allaah, the Almighty, and when a person stands in prayer, then, *"He secretly converses with his Lord."* (Muslim (1/208).

This is why no act should be performed within the Prayer which may conflict with good and suitable mannerisms. Rather, the Prayer should be offered with such humility that the fear of Allaah and *taqwaa* become apparent. Then it should be known that from man's body, the heart is perceived as being of the greatest importance. As the great Prophet ( ﷺ ) said, *"There is a piece of flesh in the body, if it sound and upright the whole body remains upright. If this part becomes corrupt then the whole body becomes corrupt. Verily this is the Heart."* (*Mishkaat* (2/241)

Then the heart is in proximity to the chest and is the abode of *taqwaa* as is mentioned in a *hadeeth, "The Prophet pointed towards his chest and said thrice, "Taqwaa and protection are here.""* (Muslim (2/317) with Nawawee)

This is why he ( ﷺ ) would place his hands upon the chest. It is the way to show absolute humility. The one praying should stand in front of his Lord with such an action and this is what is most befitting. Allaamah Shaikh Sa'dee Sheyraazee has also mentioned similar reasoning in very eloquent poetry prose.

There is no basis in *hadeeth* for the action of those people who are accustomed to placing their hands below the navel. In actual fact, such an action displays disrespect and, if one were to place ones hands upon the navel to welcome a respected person today, then he would be looked upon in a bad light. How then can one stand in such a position in front of the King of all kings? Rather a person should place his hands upon his chest with all humilty offering his heart to his Lord. This was also the practice and method of the Prophet of Allaah.

This is a short treatise which is written for the general people so that they may attain guidance. I hope that this will become a means of guidance and Allaah is the One who guides.

To Proceed: There are some *ahadeeth* which are mentioned in regard to this important matter of where the hands are to be placed during the prayer.

### Hadeeth No. 1

Abu Haazim Sahl ibn Sa'd Saadee narrates that all those people praying (Companions) were ordered to place their right hand upon the left forearm and elbow. Salmah ibn Deenaar mentioned that I understood this narration to be *marfoo* in reaching the Prophet.

### Authenticity of the *Hadeeth*

It is sufficient that this *hadeeth* is recorded in *Saheeh al-Bukhaari* because the *ahadeeth* in Bukhaari have a special grade of authenticity compared to all other *ahadeeth* and this is also the decision of the Scholars of this *Ummah*. (*Sharh Nukhbah* p.224 and *Tadreeb ar-Raawee* of Suyootee p.25 and others).

Further Imaam Ibn Hazm in *Al-Muhalla* (4/114) and Ibn Qayyim in *A'laam al-Muwaqqi'een* (2/6, Indian print) have declared this narration authentic.

### Explanation

This *hadeeth* is *marfoo* as is stated by the narrator Abu Haazim and who other than the Prophet could have given such an order? This is why Haafidh Ibn Hajr has said in his *Fathul-Baari* (2/124, Salafia Print) and Allaamah Ainee in his *Umdatul Qaari* (5/278, Al-Muneeriyyah Print) that this narration is *marfoo* and that this *hadeeth* is proof to place the hands upon the chest because when the right hand is placed upon the left arm and elbow then the hands will not be able to drift below the chest.

This method should be tried by the reader to see what happens and then the matter will become clear, if Allaah wills.

### Hadeeth No. 2

Waail ibn Hujr narrates that, *"I prayed with the Prophet and he placed his right hand upon his left on his chest."* (*Saheeh ibn Khuzaimah,* 1/243).

### Authenticity of the *Hadeeth*

Imaam Ibn Khuzaimah, in relation to his *Saheeh Ibn Khuzaimah,* states at the very beginning the condition that, "This is a compilation of authentic *ahadeeth* which go right back to the Prophet with authentic and complete chains of narration. No narrator in the chains is unknown nor is there any broken chain of narration." (Ibn Khuzaimah, 1/2).

This proves that this narration is absolutely authentic and free from deficiency. Further it is mentioned by Imaam Nawawee in his explanation of *Saheeh Muslim,* (4/115, Egyptian print), in *Sharhul-Muhazzab* (3/315), Haafidh ibn Sayyid in An-Naas in *An-Nafkhush Shuzaa* (2/211), Haafidh Shamsud-Deen ibn Abdul Haadee al-Maqdisee in *Al-Muharar fil-Hadeeth,* (p. 44), Haafidh Zailee in *Nasbur-Raayah* (1/314), Ibn Hajr in *Fathul-Baari* (2/224), *Talkhees al-Habeer* (1/224, Egyptian), *Ad-Darayah Fee Takhreej Ahadeeth al-Hidaayah* (1/128, Egyptian), and in *Buloogh al-Maraam* (p. 55), Allaamah Ainee Hanafee in *Umdatal-Qaaree* (5/379, Al-Muneeriyyah Print), Imaam Shawkaanee in *Nayl al-Awtaar* (2/115), Allaamah Mujadiddud-Deen Fairozabaadee in *Safar as-Sa'dah,* Allaamah al-Murtada az-Zubaidee Hanafee in *Aqoodul-Jawaahir al-Muneefah* (1/59) - (these) and others have all reported this *hadeeth.*

Further, Imaam Ibn Sayyid an-Naas, Haafidh Ibn Hajr, Allaamah Ainee and Allaamah Shawkaanee have all declared this narration authentic. Likewise, Mulla Qaaim Sindhee in his *Risaalah Fauz al-Kiraam* and Muhammad Hashim Sindhee in *Dirham us-Surrah* have stated this *hadeeth* to be authentic (*saheeh*).

Also, Ibn Nujaym Hanafee in *Al-Bahr ar-Raqaa'iq,* Allaamah Abul Hasan al-Kabeer as-Sindhee in *Fathul-Wadeed Sharh Abee Dawood,* Allaamah Muhammad Hayaat Sindhee in his *Fathul-Ghafoor* and my respected grandfather Abu Turaab Raashidullaah Shah Raashidee in his *Darjud-Duroor* have all stated this *hadeeth* to be authentic (*saheeh*).



It can be seen then that this *hadeeth* in its chain of narration and meaning, is clear as it informs us that the *Sunnah* of the Prophet is to place the hands upon the chest in the prayer.

### Hadeeth No. 3

Qabiysa ibn Hulb the *Taab'iee* narrates from his father Hulb, may Allaah be pleased with him, that, "I saw the Prophet and he was turning to his right and left in the prayer and I saw that, in the prayer, he would place his right hand upon his left on his chest." (*Musnad Imaam Ahmad,* 5/226)

### Authenticity of the *Hadeeth*

The chain of narration of this *hadeeth* is *saheeh* as was stated by Imaam ibn Sayyid An-Naas in *Sharh Tirmidhee* and Haafidh Ibn Hajr in *Fathul-Baari.* Allaamah Nimawee Hanafee in *Aathaarus-Sunan,* (1/67) has also admitted that the chain of narration is, *"Saheeh."*

Further, Allaamah Muhaddith Abdur-Rahmaan Mubaarakpooree in *Tuhfatul-Ahwadee* the explantion of Tirmidhee writes, "All the narrators in this chain of narration are reliable/respected and this chain is complete."

### Hadeeth No. 4

Waail, may Allaah be pleased with him, narrates, "I saw that the Prophet (in prayer), placed his right hand upon his left, putting them on his chest." (Reported in *Tabaqaatal-Muhadditheen bi Asbahaanee li Abee Shaykh,* (1/148) manuscript form and Baihaaqee (2/35)).

### Authenticity of the *Hadeeth*

My grandfather, in his treatise *Darjud Duroor,* states, "This narration is at the level of *Hasan.*"

## Hadeeth No. 5

Taawoos Yamanee the *Taab'iee* narrates that, "The Prophet ( ﷺ ) whilst within the prayer would place his right hand upon the left on his chest." (Mentioned in the *Maraseel* of Abu Dawood, p. 6 Egyptian print and Pakistani print and in *Ma'rifah as-Sunan Wal-Aathaar* (1/197)).

## Authenticity of the *Hadeeth*

Imaam Taawoos is a famous *Taab'iee* this is why this *hadeeth* is *mursal*, that is, it reaches a *Taabi'ee*. Nevertheless the Hanafee's accept the *mursal* narrations without any problems seeing that some schools of thought put conditions upon accepting them. The Imaam of the Hanafee *Madhhab*, Imaam Sarkhasee writes, "Those *mursal* narrations which are of the 2nd and 3rd generations, according to our *Hanafee Ulamaa* are accepted as proof and evidence." (Stated in *Kitaab al-Usool* (1/360), likewise *Noor al-Anwaar* (p.150) also mentions the same).

Further Muhammad Hashim Tahtawee Hanafee in his treatise, *Kashfud-Deen* p.17, states that, "The *mursal* narration is acceptable to us *Ahnaaf* as a proof." Allaamah ibn Humaam Hanafee in *Fathul-Qadeer,* the explantion of *Hidaayah* (1/239) states the same.

The reader should note that the Scholars of *Hadeeth* also accept the *mursal* narration when there are other narrations mentioning and affirming the same. So, as regards this matter of placing the hands upon the chest, there are other complete and authentic narrations present, and this narration may also be utilised as a proof consolidating the same.

In actual fact, all the reporters in this chain of narration are respected and authentic and one must also remember that Imaam Baihaaqee in his *Ma'rifah as-Sunan wal-Athaar*, Allaamah Muhammad Hayaat Sindhee in *Fathul-Ghafoor* and the book *Darjud-Duroor* and Allaamah Mubaarakpooree in *Tuhfatul Ahwadhee* (1/216) have all mentioned the same.



## Hadeeth No. 6

Waail ibn Hujr, may Allaah be pleased with him, narrates, "I came to the Prophet ( ﷺ ) and he ( ﷺ ) proceeded toward the mosque and then entered the *mihraab*. Therein, he said, *"Allaahu Akbar,"* whilst lifting his hands. He then placed his right hand upon his left on his chest." (This is mentioned in *Sunan Kubraa* (2/36), *Mujma'uz-Zawaa'id* (2/124) and also by *Tabaraanee in Kabeer* (22/50)

## Authenticity of the *Hadeeth*

Ibn Hajr in *Fathul-Baari* (2/224, Salafia print) has mentioned this narration, quoting from *Musnad Bazzaar*. In his introduction, p. 4, he has stated the condition that all the narrations he brings in his explantion to Bukhaari will either be authentic or *hasan*, It therefore stands to reason that this narration according to Haafidh ibn Hajr is either *saheeh* or *hasan*.

In addition to this the author of *Darjud Duroor* has concluded that this *Hadeeth* is accepted. Furthermore Allaamah Dhafar Ahmad Uthmaani Thanwi Deobandi Hanafi in his *Anhaas-Sakan* p.22 has stated that, "All the narrations recorded by Ibn Hajr in *Fathul-Baari* upon which he makes no critcism will be seen as *saheeh* or *hasan* according to Ibn Hajr."

## Proof from the Quraan and Hadeeth No. 7

Taken from Ibn Abee Shaybah, Bukhaari in his *Taareekh*, Ibn Jareer, Ibn Mundhir, Ibn Abee Haatim, Daarqutnee in *Afraad*, Abush-Shaykh, al-Haakim, Ibn Mardawaih and Baihaaqee in his *Sunan* who report from Alee, may Allaah be pleased with him, that the explanation of the *aayah:*




is, "To place the right hand upon the left, middle part of the forearm, placing the hands upon the chest." (This is stated in *Tafseer Darr al-Manthoor* of Suyootee (6/403) and *Tafseer Fathul Qadeer* of Shaukaanee (5/49).

## Authenticity

My grandfather in *Darjud Duroor* has proven this *hadeeth* to be hasan and one may seek further clarity therein.

### Explanation

Alee, may Allaah be pleased with him, was famous for his understanding of the Arabic language, so this explantion of his ought to be most readily accepted. The famous book of language *Taajal-Uroos* (3/556) states the same explanation of the word, "*Wanhar*," and it it should also be noted that this *hadeeth* is narrated not only from a single Companion, but as you will read later, other Companions give the same explanation of this *aayah*. Indeed, it is actually this explanation which Imaam Abu Abdullah al-Haakim prefers (see *al-Mustadrak* (3/537).

Likewise, it is of interest to note that some *Ahnaaf* have also accepted this explanation. Amongst them being Allaamah Qawaamud-deen As-Sakaakee in *Miraajud-Darayah Sharhul-Hidaayah*, Mulla al-Haddaad al-Hindee Joonpooree in *Sharh al-Hidaayah* (1/48 manuscript form) and Allaamah Akmaluddeen al-Baarboortee in *Al-Anaayah Haashiyah Hidaayah* (1/201). These and others have stated that this *aayah* commands us to sacrifice. However, this does not contradict the explanation which we have mentioned above.

Therefore, both explanations are correct and it is, of course, widely known that many matters of benefit may be deduced from a single *aayah*.

### Hadeeth No. 8

The servant of the Prophet, Anas bin Maalik, may Allaah be pleased with him, also mentions the same explanation for the above *aayah*. (*Tafseer Darral-Manthoor* (6/403)).

### Hadeeth No. 9

The explainer of the Qur'aan, Abdullaah ibn Abbaas, may Allaah be pleased with him, narrates whilst explaining the *tafseer* of "*Wanhar*," that, 'In the prayer the right hand should be put on the left by the chest.' (*Darr al-Manthoor* (6/403)).

### Explanation

Ibn Abbaas from amongst the Companions was known for his knowledge of *Tafseer* and it was the Prophet who had made a special supplication to increase his knowledge and understanding of the religion as is reported in *Saheeh Bukhaari*. Therefore, his explanation of this matter is a great proof for those who understand.



### Hadeeth No. 10

Addullaah ibn Jaabir al-Bayaadee, may Allaah be pleased with him, narrates from Uqbah ibn Abee Aish'ah, "I saw him (the Companion) in his prayer and the right hand was placed upon his left elbow and forearm and its chain of narration is *Hasan*." (From Haithamee in *Mujmu'a az-Zawaa'id* (2/105) and *Thiqaat* of Ibn Hibbaan (5/228)).

### Explanation

This narration is *mawqoof* as it reaches a Companion together with his action and this same narration is brought by Imaam ibn as-Sakan with the extra wording, "That the Prophet would also do the same."

It is not difficult to deduce that this narration will be seen as originating with the Prophet and being *Marfoo*. Of course, the above mentioned position of placing the hands upon the chest shall remain as was discussed in the first *hadeeth*.

It is clear from these ten above mentioned narrations that the Prophetic way is to place the hands upon the chest and likewise the action of the Companions confirm the same.

Jareer ad-Dardhi states that, "I saw Ali, may Allaah be pleased with him, hold his left hand with his right placing them above his navel." (Abu Dawood (1/86)).

Allaamah Mubaarakpooree writes in *Tuhfaa* (/215) that this narration is *Saheeh* and, "... above the navel ..." means the chest as is proven from the various other *ahadeeth*.

Another crucial point is that those who have written extensively about the life of the Prophet have also stated that he would place his hands upon his chest whilst performing prayer. Thus:

(a) Imaam Ibn Qayyim in *Kitaab as-Salah* (p. 187) states that the Prophet, after saying the *takbeer*, would put his right hand upon his left elbow and arm upon his chest.

(b) Allamh Mujaddidud-deen Fairozabaadee in *Safarus-Sada'ah* (p. 9) writes that the Prophet, after saying the *takbeer,* would put his right hand upon his left on his chest, as is mentioned in *Saheeh Ibn Khuzaimah.*

(c) Allaamah Imaadud-deen Yahyaa ibn Abee Bakr al-Ameeri in *Bahjatul-Muhafil* (2/313) states that the Prophet, after *takbeer,* would put his right hand upon his left hand and place them both on his chest.

(d) Allaamah Abdul-Haq Dehlwee in *Sharh Safarus-Sada'ah* (p. 47) states that after *takbeer* he ( ﷺ ) would put his right hand upon his left, as is proven in *Saheeh* in Ibn Khuzaimah (upon the chest).

(e) Haafidh Jalaalud-Deen Suyuootee in *Amalul-Yawm wal-Laylah* states that he ( ﷺ ) would put his right hand upon his left and then put them upon his chest.

(f) My grandfather Abu Turaab in his book *Thamr Aakhirah* (translation of *Safarus-Sada'ah* p. 26) in manuscript form, writes, "After this, he ( ﷺ ) would put his right hand upon his left on his chest and this is what is reported in Ibn Khuzaimah and to place the hands below the navel is not proven from any *saheeh hadeeth."*

In summary therefore he ( ﷺ ) would place his hands upon his chest in the prayer. Any person who professes love for the Prophet ( ﷺ ) after knowing the above will always put his hands upon his chest and not below the navel in the prayer. As Allaah says in the Quraan, "Say if you want Allaah to love you then follow me and Allaah shall love you."

The Prophet himself stated, *"The one who loves my way and sunnah, has loved me and the one who loves me will be with me in paradise."* ( Tirmidhee)

Dear readers, now that the matter has been clarified from the Quran and *hadeeth* what remains after this is ...



## Proof from the Hanafi Scholars

1. Badrud-deen al-Ainee writes in *Umdatal-Qaaree* explantion of *Saheeh al-Bukhaari* (5/279, Al-Muneeriyyah Print), "Imaam Shaaf'iee has taken proof from Saheeh Ibn Khuzaimah which mentions the Prophet placing his hands upon his chest and it is this saying which Imaam Nawawee in *Al-Khulaasah* and Imaam Ibn Daqeeq Taqiyud-deen in his book *Al-Imaam* have respectively mentioned. The author of *Hidaayah* has utilised another *hadeeth* as proof for us (*Ahnaaf*) that the Prophet's *Sunnah* was to place the hands below the navel. But this saying is not proven from the Prophet but it is the saying of Alee."

Dear readers, this clearly shows that Imaam Ainee accepts the proof to place the hands upon the chest as reaching the Prophet ( ﷺ ) and, in contrast, he does not authenticate the placing of the hands below the navel but calls it the saying of Alee. However even this saying of Alee is not proven from Alee himself as is reported in *Musnad Ahmad* (1/110) and its chain includes Abdur-Rahmaan ibn Ishaaq al Wasitee Abu Shayba, of whom there has been severe critisicm. Imaam Ahmad and Haakim call him *munkar* (rejected), Yahyaa Ibn Ma'een has called him *matrooq* (abandoned), Imaam Ibn Hibbaan has stated that he used to change the narrations and chain of narrators and that he used to bring abandoned narrations from famous people. To take any narration from him is *haraam.* Likewise, Bukhaari, Abu Zurah, Nisaa'ee, Abu Dawood, Ibn Sa'd, Yaqoob ibn Sufyaan and others have called him weak (refer to *Meezan al I'tidaal* (2/54) and *Tahdheeb at-Tahdheeb* (1/134).

Furthermore, Allamaah Ibn al-Ajmee in his book *Al-Khasf al-Hatheeth* has mentioned him under the categories of those who would fabricate *hadeeth* and upon such a mans narrations no Muslim can rely. Indeed even Imaam Zailee Hanafee in *Nasbur-Raayah* (1/314) and Abdul-Hayy Lucknowee Hanafee in *Haasihya Hidaayah* (2/102) quote from Imaam Nawawi that this narration is weak by consensus. Likewise, Shaikh Ibn Humaam in *Fathul-Qadeer* explanation of *Al Hidaayah* (p. 201) mentions the same.

2. Allaamah Ibn Najeem Hanafee states in *Bahr ar-Raqaaiq Sharh Kunz Ad Dakayk* (1/320), "There is no *hadeeth* of such a level as to permit its being taken as proof that the Prophet placed his hands at a specific place in the prayer, except for one *hadeeth* of Waa'il, may Allaah be pleased with him, (which has been mentioned as *hadeeth* number 3).

3. Ibn Ameerul-Haaj in *Munniyyah al-Musalli* states the above also.

4. Mulla Haddad Jouwnpooree in *Sharh Hidaayah* (p. 407) in manuscript form, states that the proof of Imaam Shaf'iee is the *Hadeeth* of Waail, may Allaah be pleased with him. As far as the narration of Alee is concerned which states that the Prophets way was to place the hands below the navel, then this narration by consensus is weak. Further proof consolodating its weakness is the narration of Alee in explanation that *'wanhar'* is to place the hands upon the chest. *'An-Naahir'* is known as the upper part of the chest and this is why the *tafseer* is such. As for the one who goes against this narration, it is obligatory for him to follow the *hadeeth* of Waail. Having understood the above, it is incorrect to say that putting the hands below the navel is a symbol of respect and humility, since this is contradictory to the *hadeeth*.

Dear reader you will see that these proofs are from respective and authoratative Hanafee scholars, especially Ameerul-Haaj who is seen to be close in rank to his teacher Ibn Humaam Hanafee. We can understand the following important points from these sayings:

1. It is authentically proven to put the hands on the chest in prayer.
2. It is obligatory to follow this *hadeeth*.
3. Alee, may Allaah be pleased with him, has explained the verse, '*Wanhar*' to mean placing the hands upon the chest.
4. The verification of the action of Alee as mentioned in various narrations.
5. It is also proven from the Qur'aan to place the hands upon the chest.
6 There is no authentic narration stating that the Prophet placed his hands below the navel in prayer. Rather, all those narration which are mentioned in this regard are weak and unacceptable.

Our Hanafee brothers should learn a lesson from these statements and should abandon following a matter which is not proven from any source but is merely speculative.



## An Open Challenge

I challenge all the Hanafees upon this Earth to prove one single authentic narration which clearly states that the Prophet placed his hands below the navel whilst in prayer, upon the condition that the *hadeeth,* with its full chain of narration, is to be found in a recognised book of *hadeeth.* If such a challenge is met a thousand rupees reward shall be awarded—but the Hanafee shall never be able to meet this challenge.

As for the narration which is mentioned from Ibn Abee Shaybah, that the Prophet placed his hands below his navel, then this narration does not even have a basis for its existence. Alhamdullilah, we have both the original manuscript and the printed version of this book but neither of them has this narration recorded within it. So the liars have been caught out.

It should be known that the leader of the Hanafees, Anwar Shah Kashmiri in *Faidh al-Baari Sharh Saheeh al-Bukhaari* (2/26) confirms what is stated above when he states that he researched many copies but that in none of them could he find this narration of placing the hands below the navel.

We therefore strongly advise the Hanafee brothers to follow the truth especially as Imaam Abu Hanifah said, "When an authentic narration is presented then that is my *madhhab*," (*As-Sharee* (1/380) and he also said, "When a *hadeeth* of the Prophet is present leave my saying," *Hazan Tur Rawayat* p. 25 manuscript). Therefore if one truly follows Imaam Abu Hanifah then he must submit to the *hadeeth* especially when the scholars of *hadeeth* and jurisprudence accept it.

It is now important to state sayings of some of the generally accepted and unaminously respected scholars in regard to this matter.

1. Mirzaa Mazhar Jaan Janaan is seen as a leader in the Naqshbandiyyah. He died in 1195H. Concerning him, Nawwaab Siddeeq Hasan Khaan writes in *Abjadal-Uloom* 1900, "Whilst sitting in the prayer he would point with his finger and he would place his hands on his chest and a year before his death he would emphasise the reading of Fatihah behind the Imaam also." The above has also been quoted from Allaamah Sayyid Shareef Abdul-Hayy al-Hussaini al-Hanafee in his *Nazat-al-Huwaatir* (6/52).

2. Shaikh Abul-Hasan Sindhee Kabeer is known for all the trials he was put to for his belief in putting the hands upon the chest. Muhammad Aabid Sindhee in his book *Tarajimush-Shuyookh,* states that the Shaikh performed this action based upon *hadeeth* and whilst going into, coming out of *rukoo* and going up for the third *rak'ah* he would do *Raf-al-Yadain* (raising of the hands) and place his hands upon his chest. In his time Shaykh Abu Tayyib Sindhee would debate with Abul-Hasan, but could provide no answers when the proofs were given to him.

So he went and complained to the Qaadi (judge) of Madinah who arrested Abul-Hasan. When the Qaadie heard his proofs he realised that this man was a specialist in the various branches of the religion and it was befitting to release him. It remained like this for many years for the Shaikh. Then a time came when a Qaadhi was appointed who was a Hanafee blind follower and it was not long before a complaint was made to him concerning the Shaikhs views. Abul-Hasan was summoned and ordered to stop *Raf al-Yadain* and to place the hands below the navel. However Shaikh Abul-Hasan merely answered that he would not obey this order. Therefore the Shaikh was imprisoned for six days in a dark place which was extremely uncomfortable. Thereafter the people of Madinah began to come to the noble shaikh and advise him to accept what the Qaadhi was saying so he could be freed. The Shaikh replied that he would not perform any action which was not authentically proven from the Prophet and that he would not abandon that which was proven. Thereafter the Shaikh took an oath that he would continue to do this. After this many people went to the Qaadhi to request the release of the Shaikh. The Qaadi reluctantly allowed this, but vowed that if he ever saw the Shaikh putting his hands upon his chest he would put him back in prison.

The Shaikh was eventually released and thereafter he would cover himself with a cloth and put his hands upon his chest whilst in prayer. Later when the news of the death of the Qaadi reached him, the Shaikh, who was praying, flung the cloth away and placed his hands upon his chest openly.

Dear readers this is true *eemaan*—to accept all trials and tribulations but not to leave the *Sunnah.* This Shaikh was a Scholar who prepared footnotes and explanations upon the six books of *hadeeth* and *Musnad Ahmad.* One should take a lesson from his biography.



3. My father would also place his hands upon his chest and he is a figure who was respected by the *Ahnaaf.* Sayyid Ehsaanullaah Rashidee writes in *Maslakal-Insaaf* (p. 28) that there is actually a book which can be found by Abu Turaab in Arabic, *'Darjud-Daroor Fee Wadul-Aydee Alas-Sudoor,'* wherein he stated the following points.

It is authentically proven from the Prophet to place the hands upon the chest and that there is no authentic *hadeeth* to put the hands below the navel.

Further Imaam Shaafi'ee's actual *madhaab* is to place the hands upon the chest, and after finding an authentic *hadeeth,* Ahmad Ibn Hanbal started putting his hands upon the chest also. Also Imaam Maalik mentions putting the hands upon the chest as many Hanafee's have recorded.

It is thus clear from the above that the Imaams Maalik, Shaf'iee and Ahmad Ibn Hanbal advocated placing the hands upon the chest.

One should note that when there is a difference in sayings then to reach a conclusion it is obligatory to return to the *saheeh hadeeth* and to the Prophet. This is because Allaah says that whenever you differ, then refer back to Allaah and his Messenger.

In this matter, there is no authentic *hadeeth* of the Prophet stating that the hands should be placed below the navel. Rather we find a*hadeeth* proving that the hands should be pleaced upon the chest, so the matter is clear.

There is no special merit in placing the hands below the navel. Rather it is a sign of disrespect as below the navel is the private part.

Also from the a*hadeeth* of Waail Ibn Hajar (no. 2) and Hulb it is proven specifically that the Prophet placed his hands upon his chest. This was not only a 'one off' but a continuous action and Tawoos's *hadeeth,* even though *Mursal,* is a strong support.

It is also of worth to note that the word *'Kaana'* in the above *ahaadeeth* refers to a past action and one which continued.

Therefore, we understand from the above analysis of the Shaikh that:

1. He himself believed in placing the hands upon the chest.

2. This is what is proven from the Prophet.
3. This is what he ( ﷺ ) was continuously practising in prayer.
4. There is no proof whatsoever from the Prophet for placing the hands below the navel.
5. It is disrespectful to place the hands below the navel.

I invoke Allah to show us all the straight path and for us to act upon the *sunnah* of his beloved prophet Muhammed.